

Intellectual Labour (With a Short Translation in Spanish)

By Shomit Sirohi

La processo de intellectuals y su labor es también la fragmentación de laboures, su segmentación, tipos de processos que estan formas de intelectual y contra la intelectual, que es también porque la process de Hebrew es la piensa que la intelectual la envitas con otras personas gracias. La proces entonces de segmentación es también supervisión de labor, o también la feministas contra los patriarchos que es publica piensa y también processos de massas y trabajadores y peasantos in Cuba,

Israel y India, Algeria, China. La proceso de capital, y compañías es también freeos entonces en Deterior. La proceso de intelectual abstracción, tiene material processes – la elipticalismo la veo la persona que sabe, y no sabe, como la proceso de trabajo compañero y no companerios que estaba liberalismo y su freeismo – pero in un sentimiento la processa de abstracción es sobre la material proceso – como la amigo y su proceso de trabajo y su political proceso – para nosotros es Comunismo, para voz la liberalismo.

II.

La proceso de abstracción entonces tiene otras

abstracciones, y entonces
concrete materialista processes –
la automobiliarias, y su
manufacturismo y científico
proceso también technicalismo y
materialismo enteramente – la
intelectual proceso lo describo – y
intervención es solo Comunista
– o por ejemplo la política – la
estructura de abstraction de
intelectuales es la politicalismo –
la económica es con
complexiones – la proceso de la
compañía, su formas, su tipo de
labor, ciencia, y también “la
estructura” no, la actualista “la
agencia” que le mantener la
consistencia de la situación
después de revolución.

III.

En Cuba la proceso de los intelectuales es dominante – en abstracciones es como la material arquitectura, la procesos de publica compañías, y agrarianos y co-operativas, pero con mas agencia, y mas intelectual procesos que la existía los intelectual engagements con Sirohi – que la implemente la alienacion de intelectuales como correcta sentido de unidad de Comunistas ahora.

- I. Intellectual Labour and Manual Labour – formed as companies and working class masses, even temporalities of Hebrew life and working class in

labouring processes of the type called retail

- II. Abstraction which means an intellectual fancy which though has a material basis which is like its material division between say the word French speaker and its material process of in fact low abstraction speaking which means actually low status and class people speaking French that is bourgeois for the elite – all of this means abstraction describes materialist processes – in psychoanalysis that means elliptical comparisons made concrete – which can be free exercises Milner jokes.
- III. Retail sector and rural sector which then is also in

fact the housing sector distinguished between the higher elite housing, and poorer neighbourhoods, which forms public finance and private finance as in fact two types of cultural processes which then is also a third process of synthesis as in fact mixed economics, types of essences – labouring and supervising, managing companies and leading directors, direction-execution and differences between the director and follower – forms of intellectual labouring sectors like universities and material working sectors like even mechanics in Mumbai which is about the un-organised labour under

fascism which promotes a dis-organisation of its textile mill days – the process of its defeat making it appear instead as simple labouring in shops instead which have working class looks – types of histories of material and intellectual divisions – like the German automobile segmentation history which leads to its strikes against the Nazis, which is because of its process of breaking the working class formation into many segments which unite under a leading trade unionism

IV. Why the far right happens in Europe recently because of breaking unions – Thatcherism

V. Forms of companies and their direction-execution format which then works also as in fact banking mediated in Israel today – which is because the process distinguishes public sector banking from private banking just as public universities from private universities or unique autonomies, which then is also in fact the process of education and racism because it is not organized under a institutional law in Jewish formats – meaning the importance of in fact forms of education in a syllabus which also means legalism in the process of public law and public

universities to give it a
Microsoft character

VI. Intellectual Material labour,
A Type of Manual Labour in
a Shed

VII. Labour, and coinage

VIII. Material Labour and its
Hands, how exploitation
works on the hands of a
worker

IX. Public and Private Sector,
automobile and also in fact
essence which divides as –
university and working class
– educated and uneducated,
literate and illiterate, forms
of high culture and low
culture, even types of
organized workers and
disorganized retail – types
of public private reflecting
the whole process – one
process of the labourer and

another of the owner of the shop and one process of a working class and another process of an organizing class of directors.

X. Process of labouring, manual labour, and process of intellectual labour which then segments society into a public process, even in fact a small shop and its high shop forms of segmentation of the division of labour – occupational diversity

XI. Segmentation of the working class called decomposition if not unionized – the re-composition of which is well won in India – the forms of Fordism and mass workers – types of distinctions between

specialists, and working class protestors in unions.

XII. Types of labouring ratios to public and private character – the utopianism of the interstitial cool formalism developed by Jewish following

XIII. Forms of science, in the order of automobile manufacturing and its production of what becomes a car process which then is scientific organization

XIV. Scientific formalisms which are commodities, cars, and even construction and housing, and even financial dynamics through inventions – the process of which is purely scientific and even following abstract

time and concrete time in
Postone

XV. Types of intellectual labour in the process of forms of abstraction, and even real abstraction which is how the economic formalism works, styles of production and commodities.

XVI. Intellectual processes like companies, or universities, or even Hebrew platforms like websites and computers, types of artistic and creative processes – forms of personal banking and even personal love for phones – the irrelevant process of intellectual labour – while the world is busy making the whole process a technical skill production

process – not a refined
Harvard-Princeton class –
but a general mass of
educated technical skills
and educational process

XVII. The technical
organization of the social
formalism – types of
technical skills and
technical consciousness –
how this becomes the ISA
which means in fact –
expanded structures – the
public-state, the shops and
the company-form with
allied forms of banking
perhaps or institutions
which are all ideologies –
which then means in fact
ISA expanded reproduction
based on technical skills.

XVIII. Intellectual Labour and
general rhythms of society

which is based on the
process of social
organization which then is
the process of abstraction.

XIX. Abstraction as the factor
of production in social
forms, which is social being,
social structure and forms
of consciousness

Retamar – Organic sets

So in fact the whole organon
above can be expressed as the
process of labouring and leisure
classes in fact from the Greek
period to feudal and now in
technical complex capitalism then
is also about the basic distinction
between labouring and leisure

classes which then also means in fact the labouring masses and the intellectual leaders of the process of a bourgeois exploiting society which then is busy supervising and contracting labour for cheap businesses and even forms of occupational processes which becomes Spanish retail for instance or even Spanish supervision and working plazas or even technical educational processes all of which are racist and attacking forms of educationists.

In fact racism exists in society because the working class is to be organized and humanism to be won which organizes a humanist ensemble in the universities and trains in educational sincerity for instance.

Instead the essence of capitalist society is presented to us as a dualism – as a essentialized contradiction – the process of public sector universities and poor black people there and the process of private universities and rich white people there in America for instance. It can also be in fact the difference in status – the high elite status and the poor people's status – it can also mean – the essence which is different that in fact there is a complex process of essential dualism – the process of the leader and the led and the process of working class and peasant class with a mediation of landowners and grassroots power structures – and then it can also mean in fact the student and

teacher being attacking to the process of also in fact shop owners and workers – even forms of expressions like public shoe styles and private shoe styles – even in fact public newspapers and bourgeois newspapers – or even bourgeois class processes of drinking and low cultural processes.

All these distinctions in essence then means in fact the Hebrew meaning of intellectual labour – to just organize intellectually oneself and one's comrades to form in fact an analysis of society and Israel perhaps. It means that the party forms and wins as well by leading it and joining the trade unions and working class poor.

Sohn-Rethel just means in fact that the intellectual and manual labour division is also in fact related to science and the organization of how society is scientific and measured to a complex extent by science which though appears as a far right movement perhaps because of segmentation among working classes and is not about the process of abstraction which is related to coinage and the Greek period because in fact the process then produces in turn ensembles of the banking type and such processes which abstract the process of society which makes it then livable.

III. Real Abstraction

Social relations that then work as working class union is a type of abstraction in society – unionization – another abstraction is in fact labouring people and this with good retailers perhaps and even agrarian labour unions – all these social relations finally mean abstraction – but real abstraction is the thought prior to the abstraction of intellectuals which means that it is the meaning of abstraction that it is complex abstraction at work – not just the intellectual working at work – many abstractions exist – like the process of abstraction by automobile sectors the process of science is a true technical process and is a abstraction in the sense of the process of later the traffic policies which then is

technical abstraction again – to study abstraction then is to study material processes underlying them – in Italian the word *abstrazione* means also in fact forms of scientific concreteness, and even fictional reflections, and historical reflections and abstract meanings of capital as an abstract thing – it all just means the study of abstraction will reveal – a abstract side and a concrete side and then this difference between abstraction and concretion then also produces philosophical abstraction which is free in fact – the praxis abstraction itself is then just a concrete horizontal process of masses beyond a point – the process then of living abstractions is in concrete ways what Marx means by materialism

– the complex living abstraction of concrete living ratios of so much living labour.

The Company form is in itself also a historical, and scientific and concrete form which is then directed by reflections of the boss – which means then so many intellectual laws and property-rights and such abstraction in fact from the concrete material world.

To abstract then is to reflect – that then reflects on history in Cuba as lacking the dynamism of say commercial cultures because of its economic organization and technical skills being limited in A. Historical senses. B. Reflections on plantation poverty C. Agrarian poverty in trade relations – and

even poverty as generally the case with an inefficient directing process of working class politics in fact lacking as well.

The types of abstraction and complex concrete underlying process therefore is how it organizes the given circumstance to in fact its process of just following the process of in fact public and private in essence again but liberated in some sense like ratios of retail and public sector and agriculture which then is a breakthrough for Fidel because “in fact the process of Marxism is just a praise of capital and its voices of creativity – no one helps Cuba and explains to Cuba the process of public capital then and its sole process of public behaviour without in fact forms of

private types called retail then which is also in fact liberal private and public unities in the sense of Deterior which can bring it to more public life and fashion styles for feminism because if I just believed in the liberal process it will create a managing specialist and working class problem of segmentation and even ruin the feminism of unpaid labour and paid labour distinctions which also means the patriarchal process on the street of Paris or Madrid because of the public private distinction on the housing sector which is so privately owned that it is not public and so the private life and intellectual private life as well is opposed to the other private living labour which is then its supervisor because of the conceit

and deceit in the renting
landowning class and such
supervision again.”

So in fact Fidel used to argue that
Cuba is free and that process of
segmentation then is the process
in Spain and France today which
Marx argues is unlike his vision
of labour being free and fully free
as Spinozan Orrey runner and so
emancipated in India and Cuba,
Algeria and China even Israel.

Celebrating Communism then is
thanked for – the process of in
fact being in common and
whatever singularity – the
process of loving Sirohi is going
on because he united the
intellectual class and freed them
with his expressions of life. This
Judaism calls the Torah truth of

just following the liberation of
science here in these countries
with a dash of American classes –
which all follow the public life of
Sirohi as lifestyles.